

The Bombay Guardian.

H. N. K. A. S. S. S.

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WEEKLY REVIEW.

—Dr. Birdwood, in the *Times of India*, says that “we have no contemporary evidence of the existence of Abraham and Isaac.” Is it possible? The chronicles of Chedorlaomer, king of Shinar, and of Tidal, king of nations, and the annals of Sodom and Gomorrah for the years B. C. 2000—1900, and the history of the Abimelechs of Gerar, are not these on the shelves of the Bombay Branch of the Asiatic Society? and do they tell us nothing of Abraham and Isaac? Who would have thought it? Perhaps Dr. B. will kindly prepare from contemporary sources (excluding Genesis) a history of the Cities of the plain.

—A correspondent at Zoolla says: “Perhaps before you receive this you will have heard that all is settled and we returning. Embarkation returns are sent in and all are waiting the news from the front.” The latest dates from Zoolla are to the 7th and from the front to the 28th March; but in the latter there is nothing to warrant the expectation of an immediate return of the troops. It is reported from Zoolla that Theodorus has sent a present of dls. 2,000 and some sheep to the force with expressions of satisfaction at the advent of his good friends the English. If such a greeting has actually been given by this barbarian, the news must have come to Zoolla by telegraph. What an issue would this be to the grand Abyssinian expedition! The English expend eight millions; Theodorus sends dls. 2000; all parties shake hands; the captives are released; the English withdraw; and the sanguinary wretch begins to fleece the inhabitants of the money left by the British, inflicting all manner of tortures upon them to secure the surrender of their spoils. We shall be delighted if the ends of the expedition can be effected without bloodshed; but let the legitimate ends of the expedition be all secured.

We have received a letter on the subject of a remark made by a Native Pastor in a Mission Report lately published. “This pastor” says our correspondent, “concludes his short letter by asking the prayers of all God’s people that he may be earnest and faithful, and that he may find greater joy in his work and see more fruit—(so far it is a very praiseworthy desire and a suitable appeal to the Christian world, but alas! he adds) ‘and especially that I may become free from debt, for I fear that this indebtedness is an obstacle to my usefulness.’ I am quite surprised that such a sentence should have been allowed to come before the public, because instead of doing any good it is only calculated to do harm.”

As we do not think that Mission Reports should suppress unpleasant facts, we do not object to the acknowledgement made by the Pastor, though we agree with our cor-

respondent that the fact acknowledged is by no means a creditable one. We believe that Christians have no right to expend more than their heavenly Father is pleased to give them. If, through inadvertence they have done this, they must not allow others to suffer in consequence, but shoulder the burden themselves, alter their style of living, endure hardships, practise the most rigid economy, until they owe no man any thing.

We hear from the Rev. R. G. Wilder, at Kolapore, that the Native church under his care received an accession of three adults on the 12th inst. The Rev. James Wilson baptized a Mali family at Budnapoor, near Aurungabad, on the 15th inst.

THE *Catholic Examiner* favors the world with a letter about the celebration of Good Friday at Bandora. The writer tells us that there were heathen present; and no one we think can have any doubt of it after perusing the following horrible extract:

“There were eight men who attracted the attention of all present merely to satisfy their curiosity. They were nearly naked, having their loins girded with a white cloth; one of them had a crown of thorns on his head, the others a red cap as is the custom of the fishermen, their left arm rested on the head so that the hand reached the right ear, the right hand was armed with a lash with which they were scourging their backs without allowing themselves a moment’s rest during the whole hour the procession lasted. The blood of two of them was running down to the ground, and many a looker-on would have found his dress sprinkled with the same blood shed for the love of their crucified Redeemer. ‘Indeed,’ said a gentleman to me, ‘these are penitents in earnest.’”

‘A Pagan’ in the *Times of India* compares this with hook-swinging, and asks which is most revolting? Beyond a doubt, the Good Friday scene, being done in the name of Jesus. Some years ago a work entitled “The Heathenism of Popery” was written by an officer of the Bombay Army (General Shortrede) and was published by the Tract and Book Society. If a new edition were published, the illustration above given might be added.

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THE GREAT REVIVAL OF 1857-60.

The March number of the *Family Treasury* contains a candid and satisfactory paper on the Results of the Irish Revival of 1859. He observes the following points of difference in religious matters now as compared with 1858:

“Believers seem to be more anxious to please God, and more sensitive about sin. They would not do some things that they did formerly.

“They realize much more clearly their interest in Christ, and talk together much more about the Bible and religious experience. There is

little difficulty at present in commencing a religious conversation.

“Christians seem to know that they are bound to do something for God, even though the hands of bishop or presbytery were never laid upon their heads. There is not nearly so much of this kind of apostolical succession—thinking that no one had anything to do for God except an ordained minister—as there was before 1859.

“There is more prayer in connection with what work is done; and more expectation of fruit.

“There is much more reading of the Bible and of good books, tracts, and periodicals. The Gospel has been preached much more plainly and pointedly than before. A Saviour, not only able and willing, but present now, to save from sin, has been made known more fully.

“There are 14 weekly prayer-meetings in this parish. Not half as many as in 1859. They are attended generally by only a few. Still there was not one before 1859.

“In Sabbath Schools the teaching was formerly nearly all historical; few thought of drawing saving truths out of the history or of bringing the children to Christ. Nearly all the teachers now are converts of 1859, and they aim, in some degree, to hold up Christ.

“In 1859 the dram seller’s occupation was almost gone. Gradually, too many persons have returned to their former habits. Still there is not nearly so much drinking as in 1857-8.”

It is very satisfactory to find so much abiding evidence of the good wrought by this marvellous manifestation of the grace and power of God. We are not, however, to lose sight of the fact that there may be convictions of sin and impressions of divine truth that pass away, and that are yet none the less genuine. There are many whose goodness is as the morning cloud and early dew, passing away very quickly; yet what is the fact even with regard to these? Why, that in the course of a life of indifference and worldliness, when they set at naught the claims of God and the interests of their souls, made light of sin and refused to repent, there was a single season during which their eyes were opened to the truth of God’s testimony, when God’s view of sin became theirs, when the soul appeared precious, the wrath of God unendurable, his favor desirable, the claims of Christ paramount. That season passed away; sin resumed its empire; they returned to their old God-dishonoring, selfish, wordly lives, and mocked at themselves for their transitory concern. What does it all show? that truth is not truth? that the soul is not in danger? that sin is not heinous? that the wrath of God is not dreadful? that the kingdom of God is not worthy of all sacrifices? Very far from this. Let God be true though every man a liar. The parable of the sower spoken by our Lord, shows how often the effect of the word in the heart of man is transitory. The Spirit of God does not take away the liberty of the subject, or make it impossible that the awakened man should relapse to folly. Let us suppose the existence of a wonderful revival of religion, during which thousands of persons feel themselves to be in the presence of a holy God, and their hearts are acutely pierced with a sense of their sinfulness

and need; and let us further suppose that this season gradually passes away, and not one of the awakened continues under the power of the truth. Should we, in such a case, be warranted in saying that the supposed work of grace was a delusion, that there was no manifestation of divine power in it at all? This would be a great error. The fugitiveness of the impressions made by God's truth only shows how alienated men are from that truth, and affords new evidence of the fact that the hearts of men are fully set in them to do evil, that they love darkness rather than light, that they desire not the knowledge of God. As though sin had stretched a pall over all this globe; and on some occasion a rent were made in it and the blue heavens discerned and light let in upon man's darkness; and then the rent were allowed to close again.

Perhaps one of the surest grounds of condemnation against this generation, is that its attention was arrested by a revival of religion of unprecedented power, beginning on the one side of the Atlantic, extending to the other, traversing the length and breadth of Christian lands, with such phenomena that even the secular papers were taken up with bewildered discussion of them, and extending even to distant parts of the world; that its attention was thus arrested for a little, but soon turned away to its accustomed objects and men hastened to forget that there had been any such ascendancy of God's truth.

Though it should be establishable that in some quarters there has been a hardening of the heart of men against the truth, more marked than before, a recoil from the Scriptures, widening the gulf betwixt them and the soul of man, this would not in the least diminish from the glory of that momentary illumination. It is given to man to prove the opposition of his nature to the light from on high; and doubtless some important purposes in the providence of God are accomplished by the liberty given to man to show how much sin can resist, what mighty blessings it can deprive him of.

But there are fruits, glorious fruits of the great revival of 1857-60. The stream that then fell with so much of demonstration from rock to rock, has found a quiet channel in which it flows serenely and beneficently, and many a former desert is blossoming as the rose. It was chiefly in Galilee, not in Judea, that the ministry of our Lord was accomplished.

AN ASIATIC MYTH.

Some correspondence in the columns of our contemporaries, has brought under our notice (which they had previously escaped) the remarkable proceedings of the Bombay Branch of the Asiatic Society on the 9th instant. On that occasion the Secretary of the local Society informed the members present that "Nature was the only standard of moral accountability, and all-sufficient for human happiness." He went on to speak of the myths of Abraham and Isaac, of Iphigenia and Phrixus, and to say that the myth of Phrixus is the exact counterpart of the sacrifice of Isaac. And he begged of his auditory not to believe that the more recent story was borrowed and corrupted from the older. We must, however, give his own words:

These enquiries into the primeval myths of the race were of the liveliest interest even to those who were not qualified to scientifically criticise the paper before the Society, and he could not forbear saying that it seemed to him a happy

augury that as law was daily asserting its due influence over the human mind, the researches of philologists and comparative mythologists were revivifying these old world myths as poetical interpretations of the laws and phenomena of Nature, to fill the æsthetic void in the soul of humanity left by outcast lawless superstitions; and it was not with less than passion, after so long a tyranny was overpast from the martyrdom of Hypatia, that one welcomed back again to Earth in the truth of Nature, and sublimed from all superstition and wickedness, the glorious "Gods of Greece." Nature the only standard of moral accountability, was all sufficient for human happiness,—

"In every charm Supreme."

If he might venture on one criticism it was that Mr. Leith seemed too much to insist on the derivation of myths by one people from another, whereas he thought it was more natural that such legends, even to their details, might be spontaneously, and independently developed amongst different people most widely separated. He would instance the myths of Abraham and Isaac, of Iphigenia, and of Phrixus. Phrixus was about to be sacrificed to Zeus by his father Athamas, when he was carried away by the ram with the Golden Fleece, which was sacrificed to Zeus in his stead. It is the exact counterpart of the account of the sacrifice of Isaac. In the case of Iphigenia, a stag, or some other animal was the substitute provided. Now surely it is not meant that these myths of Abraham and Isaac, of Iphigenia, and Phrixus, are different accounts of the same fact, but rather point, in the gradual progress of mankind, to the substitution of animal for human sacrifices in different countries. In moving the best thanks of the Society to Mr. Leith for his valuable and most interesting paper on the Myth of Trystan, he would express the hope that on some future occasion he would follow it up by papers on Trystan in Romance, and in Drama.

Mr. Manockjee Cursetjee seconded the motion.

After being told that the Bible Society's Depot is a *dead-house*, we are not much surprised to find an attempt made to put the Scriptures on a level with ancient mythologies; but we confess it is with some astonishment we find the Asiatic Society made the place for the exposition of these views. We have often remarked on the intolerance of the secular press of the present day, that carefully excludes all evangelical views of religion, on the plea that they are secular not religious papers, and welcomes every thing that is antagonistic to evangelical religion. The Secretary of the Asiatic Society seems to think he has the same liberty in the public meetings of that body that he has in the daily or weekly newspaper. One solitary voice was lifted by way of protest against this outrageous attack on opinions that have the sanction of our Lord Jesus Christ.

Mr. Chauntrell said that he could not help expressing the objection he felt to Dr. Birdwood, speaking of the account given of Abraham and Isaac in the Bible as a myth, and comparing it with the heathen myths of Iphigenia and Phrixus; and introducing a theological question before the Society.*

Dr. Birdwood explained that he had referred to the story of Abraham and Isaac scientifically, and not theologically, and that the explanation of it he had followed was Dean Stanley's.

The Hon'ble Mr. Justice Gibbs said that the word myth was used at present in a distinct, technical sense, and that he did not think that any objection could be urged against the use of it that had been made.

Is it too much to hope that the gentlemen who have spoken so contemptuously of one of the most important records of the Old Testament, will follow us while we, as briefly as may be, examine this record, and the mythic theory now propounded?

* Mr. Chauntrell, correcting a report that had appeared says: "What I protested against was the application of the *myth* to the inspired record of Abraham's faith as shown by his readiness to offer up Isaac, and to placing the word of God on a level with the narratives of heathen writers."

We are asked to believe that Abraham was a man so benighted, so grossly at fault regarding the character of God and the nature of true worship, that he knew of no better way of pleasing God than by offering up a human being in sacrifice; not a stranger, a captive, but his own, his only, his darling son. What we are to learn from this record is that his mind and moral nature were obfuscated by the shocking superstition that obtained among the idolatrous people of the day, who worshipped demons as Gods, and purchased for themselves a brief respite from their insane anger, by giving them human beings in sacrifice. And that it was only when the knife was actually uplifted to be imbrued in the blood of his beloved Isaac that Abraham discovered that he had made a great mistake and was saved from the commission of a dreadful crime.

Now what are the facts as presented to us in the Old and New Testaments?

Idolatry had already overspread the world in the day when Abraham was born. Born and brought up among idolaters and polytheists, and having no contact with any who had the knowledge of the true God, he yet received strength to dedicate himself to the service of the one living and true God, and what is recorded of him shows infallibly that he was acquainted with Him. Contrast his position and procedure with those of the educated Hindoos of our day, who, though they have been long in contact with nations professing monotheism and condemning idolatry, and are now invited by the most powerful people in the world to discard their hoary superstitions, their caste, their polytheism, yet find the greatest difficulty in taking the step that he so nobly and absolutely took. He renounced idolatry though it cost him his country and all he held dear, and went forth not knowing where he would find a dwelling-place, but knowing that wherever he went he would find idolatry. We have a brief but significant sketch of his life. We learn from this that he was a man of like passions with ourselves; by no means faultless; in some instances surprised into prevarication. The chronicler has not the slightest desire to paint him as a man incapable of error. But who can fail to see that there was with this man the wisdom that cometh down from above? He walked with God. He realized that the Judge of all the earth, was his reconciled Father in heaven, ever present with him, willing to hear his every request, to help him in every emergency. He received earthly gifts from God; but God himself was 'his shield and his exceeding great reward.' He had peace with God, and access with confidence to the throne of grace. At a certain period he dwelt in the neighbourhood of men as depraved as it is possible for men to be. He kept himself from the defilement of their example, the demoralization of such vicinage. He abhorred their sins; and yet, when he knew that the judgment of God was about to descend upon them, he interceded in their behalf with all the fervor of a genuine, large-hearted charity.

He believed the promise of the Lord that he should have a son; and that his seed should inherit the land in which he was himself a stranger. He had a remarkable faith in God. He was 'the friend of God,' and God was his friend. It is impossible to bring forward a wilder or more preposterous theory than that this Abraham was superstitiously deluded into a belief that it was incumbent on him to propitiate an angry God by the sacrifice of his only

well-beloved Son, dearer to him than his own heart-strings.

The sacred narrative informs us that it pleased God to show to all ages the importance of faith, as the grand and sole means of amicable intercourse between him and mankind, by testing to the uttermost the faith of Abraham. There was also another end in view; namely, to give one more adumbration of that grand event which was in so many ways prefigured and symbolized under the old dispensation, the offering up of the Son of God, the Messiah, for the sins of the world. The history of Abraham shows that the command to offer up his son Isaac, fell upon his heart as strangely as it would if Abraham had lived in our days and enjoyed our light; it was as far as possible from any previous notions of his touching the requirements of God. The idea of a Syrian superstition reigning in him and persuading him that he must approach God in this way, is utterly precluded. He had received Isaac from the Lord; he had been taught to believe that through him there should come into existence a great nation, the instrument of greatest good to the world. This tremendous command could not have been received as from God, if it had not been unerringly revealed, so that there could not remain the shadow of a doubt. The child belonged to God; if God demanded him, Abraham had no right to withhold him. Who can resist God? To attempt to do it would bring ruin on the whole household. But Abraham's faith in God showed him that the child could be recovered even from death; 'he accounted that God was able to raise him up, even from the dead,' (Heb. xi. 19); he would show his fidelity, assured that God would show his. His faith was victorious. God stayed his hand at the last moment, and he received his son as from the dead. Now observe what immediately followed: a wonderful promise that not only the seed of Abraham should be as the stars of heaven, but that in that seed should all the nations of the earth be blessed. Here was a prophecy of the Messiah, and of the blessings of the Gospel to be bestowed upon all nations; a prophecy with reference to which our Lord said, Abraham saw my day and was glad; a prophecy quoted by Peter in Jerusalem, after the day of Pentecost had brought the firstfruits of its fulfilment. So that this transaction is wrought into the very texture of Scripture; it is part and parcel of the scheme of redemption; it cannot be separated from the rest of the word of God any more than a vertebra can be taken from the spinal column.

It is the name of science that has been held up as a rod of terror over the more scrupulous members of the Asiatic Society. Alas, poor science! what things are uttered in thy name in these days! Thy cry is surely, Who will save me from my friends?

HOMILIES FOR THE TIMES. XXIV.

Man has a love of liberty but not a just conception of what liberty is. The liberty he desires is to do his own will, to work out what he conceives to be his own interest, and to confront or resist whatever seems to threaten his interest. Remind men of God's will, and of the obligation resting upon all to do that will and nought beside, and immediately they claim for themselves the liberty of finding out what is God's will. In defence or in pursuit of liberty man has often fought

nobly with his fellow-man. And it is very true that no man may usurp the authority to decide for us what is God's will; we may not sell this right to another, for any consideration whatever. But after all we find our greatest enemy in our own hearts. Of what avail is it that we have a right to find out for ourselves what the will of the Lord is, if our heart is depraved, if we love darkness rather than light?

In the soul that is taught of God perceptions such as these succeed each other:

It is surely the will of the Lord that I should ask him to teach me his will, and that I should ask of him a heart to do it.

It is surely the will of the Lord that I should act in such a way as to promote the interests of my fellow-men, and tend to the improvement of my own character.

I have read the Sermon on the Mount and am convinced that it embodies the will of God concerning us. It bids us seek purity of life, of conversation and of thought; to cherish an invincible kindness towards all; to postpone ourselves to others; to be humble and meek and unvengeful, forbearing, magnanimous; to do nothing from ostentatious motives; to be prepared to suffer for righteousness' sake. Can I doubt that one who will live thus, will be doing God's will? Would not our own conscience bid us admire a life regulated by these precepts?

Now let a man be heartily willing to do God's will, and these precepts will carry their own affirmation with them. It is impossible that any man should look honestly, impartially at these precepts, and not feel in his inmost heart that it is the safest thing in the world for him to desire to be governed by them. Let him heartily desire it and address himself to it; let him avail himself of the divine promise to give the Holy Spirit to them that ask; he shall be helped from on high; light will descend upon his path; he shall know of the doctrine; he shall soon recognize the credentials of Christ.

A hundred messengers present themselves, each professing to be the bearer of God's message to us. One of them announces as the will of the Most High that we should worship not himself, but certain subordinate powers to whom he has delegated the task of hearing and answering prayer, and whose characters shall be made known to us by their respective priests. Another declares that the message of God is this: Give heed to the priests, believe their words, be guided by them in all things. Another says, There is one God and Mahomet is his prophet; let the Koran be your guide in all things; take the sword and carve for yourself a way to paradise. Another lifts up his voice and says, What is so glorious as the sun? so beautiful as light? so mighty as fire? Worship these; deny not yourself; show highest deference to your fellow-worshippers; out of all others wring what you can. Another says: What ever is God; he doeth all things; your acts, words, impulses are his; do what seems good to you, so far as society will let you. A vast number of the messengers, differing in details unite in saying, Let society, namely that portion of mankind with which you have most to do, and which can most effectually influence you for temporal weal or woe, determine what you shall think, what you shall worship, how you shall live. Others there are who say: God's message to you is this; live according to the laws of nature; behold God in his works; believe nothing that calls itself a revelation; do not trouble yourself about a future life;

bear the evil that you cannot avert; get by your own energies what you covet. There is one whose message singularly differs from all. His hands and his feet are pierced and tell of his voluntary death upon the cross in behalf of sinners. The law of God as declared in his life and words, demands absolute purity of heart and conduct, the utter denial of self, a complete devotion to the good of mankind. This messenger at the same time teaches that man can of himself do nothing, is 'dead' in trespasses and sins, hopelessly ruined, so far as any power to right himself is concerned; that God is of purer eyes than to behold iniquity; yet has provided a ransom for sinners, an all-sufficient atonement, and is ready to give eternal life to as many as shall believe upon the Lamb of God that taketh away the sin of the world. This messenger offers forgiveness of sins and the Holy Spirit to create in the sinner a new heart, so that he may get the victory over sin and glorify God in meekness, purity and usefulness.

Now, which of all these messages will men receive as the message of God? The choice determines their moral state. If they receive the last mentioned messenger they declare unequivocally that the desire to do God's will predominates in them. For this messenger shows them no path of roses, but one of briars and thorns; offers them not the favor of men, but their intensest animosity; offers not the gratification of their tastes and the promotion of their worldly interests, but requires that they should deny themselves and take up their cross; opens to them no heaven of wine and houris, a but heaven of perfect purity and exalted blessedness.

What is the choice that men make? They all agree in rejecting this. They welcome the others, each one choosing for himself, as the circumstances of his birth and education determine. The spirit that led the Jews to shut their eyes to the overwhelming evidence that accompanied the mission of Christ, and crucify the Lord of Glory, leads men to reject the Gospel now.

But we have not told the whole story. Many come in Christ's name, saying, I am Christ. Many messengers come with a Gospel altered to suit the tastes of men, and give scope to their sinful tendencies; and Christendom is full of the fruits which they have gathered.

But the word of God accomplishes that for which he has sent it; it does not return to him void; what is not possible with man is possible with God; some are quickened and led by divine grace to see the paramount desirableness of doing God's will rather than their own. Teach me to do thy will, they cry with a broken and contrite heart; and the Spirit of God draws them to the cross of Christ.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM xxv. 1. It is profitable to hear a man who is taught of God, pray. How many in all their praying never once lift up their soul, but only in words. The blessedness that some find and many miss in prayer, is connected with this lifting up of the soul above the region of vain thought and worldly desire.

2. We profess to trust in Him; he proves us; takes away uncertain riches, health, friends, means of grace. He takes us into darkness and silence. Some are proved by gifts, not privations.—It is good to have so identified ourselves with the cause of God, that our defeat will affect the cause of religion; then the assurances that belong to Christ's cause will be ours. Be of good cheer I have overcome the world. Happy are they to whom this is cheering.

3. The world is here divided into two classes : Those that are guided of the Lord, and transgressors. 'Transgress in vain.' That is, unsuccessfully. Their desires are frustrated; thus they are covered with confusion. The root idea of the word rendered 'transgress' is double dealing, deceit. As a matter of fact the wicked continue to rule, and the worldly are not covered with confusion. May we believe that if Christians were more conformed to the Gospel, and offered more effectual fervent prayer, there would be more of this testimony in God's providence?

4. 'Show me thy ways.' Believest thou that I am able and willing to do this? Is it certain that thou wilt walk in them? Is there not some qualification in thy mind? Ways not too far from thine own; not too rugged, not too solitary? Have I not shown them to thee and thou hast quickly exclaimed, These are not God's ways.—Show us the way, said Philip. I am the Way, said Christ. The rich young man that came to Jesus wanted to know the way, but went away sorrowing. With the Gospel in his hand and a modern commentator beside him, he would have entered the church with great éclat. If God would only show us his ways, said Socrates and Plato, and went to the house of Aspasia, or offered a cock to Esculapius. But if there was a grain of sincerity in the much chaff of ancient aspirations, it was divinely answered when God became manifest in the flesh, and his way shown step by step in the Gospels.

4. It is only when a man has had his sins forgiven, and his heart broken by divine love that he can offer to any profit, this prayer, Teach me thy paths. Teach me, for thou art the God of my salvation. This shows the nature of salvation. It is redemption; we are bought of God; his property.

6. God's former displays of kindness are regarded as promises. He whom they reveal is the unchangeable One. There is mercy, much mercy in the Old Testament, and it was designed to prepare men for that of the New. Goodness and severity are both recorded, and we are to choose which we will encounter. In the path of self will we encounter severity; but when we really desire that God should lead us in his truth, we may confidently rely upon his loving kindness.

7. When we forget our former sins, God remembers them. What profit had we then in those things? It is good to remember them, to see their odiousness and their uselessness; to remember also how we fell into them; that we may avail ourselves of God's help and guidance and keep clear of them. The man who had ten thousand talents forgiven and then took a poor debtor by the throat, effectually secured that his sins should be remembered, the old burden put back upon him.—For thy goodness' sake. The seeking soul is taught the value of such a plea.

8. People talk of the severity of the Old Testament. Where will you find more benignity than in these expressions? God is good and upright; therefore will he what? destroy sinners? Yes, when they persistently reject his goodness. They shall reap as they sow; their sin shall destroy them. God is good and upright; therefore will he teach sinners. He begins by teaching them meekness (v. 9) contrition, repentance. Come unto me, learn of me and ye shall find rest unto your souls, says Christ.

Correspondence.

GOOD FRIDAY AT ELEPHANTA CAVES.

To the Editor of the "Bombay Guardian."

SIR,—As it was expected that a number of persons might as usual be induced to visit the above highly interesting place, it was announced in the early morning, that a sermon would be preached there by the Rev. William Brown Keer, Harbour Chaplain, S. P. G., at 12h. 30' on the above named day, at which time several boats of visitors had arrived, and as several others were approaching from a distance the matter was deferred a brief space, till their arrival. Shortly after the high tide at 1h. 5 p. m., the preacher, who wore the usual clerical robes, surplice, hood &c. standing at a small table nearly in the centre of the large cave in front of the Trimurti or Hindu Trinity and facing the principal entrance, gave out the well known hymn of Dr. Watts:—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

Immediately there was a considerable gathering of the clumps of visitors around the speaker,

chairs, forms, and stools, being brought together. After the hymn, the 53rd chapter of Isaiah, the 1st afternoon lesson, was read.

The preacher then took for his text 1. Cor. x. 4., "That rock was Christ," and referred also to the Old Testament parallel passages, Ex. xvii. 6. and Numbers xx. 7-11.—Moses smiting the rock in Horeb whence the stream flowed which followed the Israelites and kept them alive in their forty years wanderings. Other references were made to the typical rock teaching of Scripture,—to Moses having been hid in the cleft of a rock; to David hiding in rocks and his frequent mention of God his "maker and redeemer" as his "rock and refuge;" to Isaiah's "Man who should be as an hiding place from the wind, a covert from the tempest and as the shadow of a great rock in a weary land," ch. xxxiii. 2: and as the only shelter from that storm when "God shall rain upon the ungodly (or finally impenitent) snares, fire and brimstone and an horrible tempest" Ps. xi. 6. This smitten rock which now casts its shadow of divine love over the world and sends forth its streams of divine grace, mercy, and truth to enlighten, sanctify and save, will then as now be the only refuge.

Some of the uses and teachings of rocks were alluded to—as records of the past revolutions in the earth's surface, as places of refuge, sites for castles, temples and churches, &c. The caves of Elephanta were then referred to among others as the outward expression, under varying circumstances and in the absence of written revelation, of that inward longing of the immortal soul for fellowship with its undying author, the Deity, of which St. Augustine said "Thou hast made us for thyself and our heart is restless until it finds rest in Thee;" and of "that feeling after God" of which St. Paul spoke in Acts xvii. 27, which existed in those "times of ignorance which God winked at, before that he commanded (as he now does) all men every where to repent."

The preacher then proceeded to notice that there was often in the manifestations of that longing much in common even among idolaters and Christians. The great Aryan races which ages ago had separated from one common centre in the north of Asia, were instanced as having had much in common at the first; and among those that came south ideas of a Trinity, of incarnations &c. were known as the present caves testified. But those who journeyed west from whom the Britons of to-day have descended have for centuries past been under the enlightening, refining and ennobling influences of a written and Divine Revelation. "And now," in the language of M. Burnouf, a writer in the *Revue des Deux Mondes*, "after a long interval of ages they are permitted to meet again as brothers and fellow citizens returned from far." "The speaker then took occasion to combat the French sentiment becoming somewhat too common, that "all religions are alike good provided that one is an honest man and sincere in his belief," and enquired, What then makes the mighty difference now that these long separated families are brought together to compare notes? Climate and soil will not account for it all. What has raised the Britons of to-day above the cave tenants of the west whose relics now excite so much attention, or above those of the east, who a thousand years ago worshipped the images whose ruins surround us, or above their successors of the present? What has raised and preserved Christian countries in a higher state of civilization than the most civilized Pagan nations around, amongst whom cruelty and licentiousness have ever abounded? what but a Bible morality and heaven revealed truth, the Gospel of the grace of God—the streams of grace and truth flowing from the Rock as to-day "smitten for our transgressions?" What gave true greatness to such men as Bacon who said, "It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth?" What made great such men as Alfred the Great (who laid the foundation of our national laws in the Decalogue,) that gave greatness to Newton, Locke, Milton, Dr. Samuel Johnson, William Wilberforce, Sir William Jones and scores of others we might name, and gave them hope and comfort in death, but Bible Truth? That Truth of which one of our greatest living statesmen Lord Brougham has well said: "No man knew more of scientific truth than Newton, of intellectual truth, than Locke and Pascal, of physical truth, than Sir Humphrey Davy, of legal evidence than Sir Mathew Hale, and yet all of these were firm believers in a revelation."

"I would not" said the speaker "if I could, force my opinions on others against their will, but after carefully weighing the matter I can come to no other conclusion than that the moral and mental food which the Bible has furnished, and a personal trust in Him who as the 'Smitten Rock' of to-day, overshadows us with his mercy and whence streams of grace and truth still flow to us for the healing of the nations, are those things which have made our nation what it is, and our greatest men what they have been and still are. Therefore would we say with the Psalmist: 'Not unto us, not unto us, but unto thy name give glory for thy mercy and truth's sake. Ps. lli. 1.' "Scattered references found among pagan nations not possessing a written revelation were noticed, as the Sibyls, Virgil's Pollio, and the impression which Tacitus says was diffused throughout the whole eastern world at our Saviour's advent, that a Great Deliverer should arise from Judea "to whom gave all the prophets witness;" and Pope's Ode to the Messiah was read as a proof, as well as the first hymn, of the harmony existing between Isaiah, the New Testament, Pagan Tradition, and Christian poetry. The preacher then earnestly commended Bible-revealed morality, and especially Christianity, whose Author is truly spoken of as "the Way the Truth and the Life," to the deepest, most solemn, and prayerful consideration of his hearers, on the grounds of its pure and elevating morality, its various and overpowering evidences, and above all its adaptability to promote the present and everlasting happiness and welfare of man. At the close of the discourse which was listened to with marked attention by a numerous gathering of English ladies, gentlemen and sailors, the beautiful hymn of Augustus Toplady, which the preacher observed Lord Lyttleton and Mr. Gladstone had felt sufficient interest in to translate into elegant Latin, was sung:—

Rock of ages cleft for me
Let me hide myself in thee.

A short and suitable prayer based on the collects for the day was then offered, and the benediction pronounced—and the English congregation and the Parsees, Hindus, and Mussulman Kulasses and Portuguese who had been squatting around and who had been very orderly, perhaps some of them under the impression that the *sahib logue* had come to perform *pujah* at the ruined Hindu shrines, separated, and thus ended probably the first public Christian service held in these interesting caves.

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[We do not take the same view of the meaning of Acts XVII. 27 that our correspondent appears to do. We do not find any assertion that the heathen were feeling after God. Paul says: "That they should seek the Lord, if haply they might feel after him and find him, though he is not very far from any one of us." They were scattered abroad, and left, to see if they would seek after God. Left without a revelation, yet not without testimony sufficient, if they had really and from the heart desired the knowledge of God, to bring them to him. They did not find him, but went on to make images of gold and silver and stone, horrible caricatures of Deity. This shows that they did not seek God, did not even, in their blindness, feel after him. The experiment was fully made; under all manner of circumstances; in different continents and climates; among barbarians and the most polished nations; in Greece, India and Polynesia; man was afforded every conceivable opportunity of showing whether he had any real, earnest desire to know God; the result of the experiment, stretching over thousands of years, is distinctly stated by Paul, not only here, but in Romans I. 18-23 and 1 Cor. I. 20, 21. Ed. B. G.]

SIR,—A favored correspondent called "Alpha" in the last issue of the "Bombay Guardian" has taken upon himself to criticise and condemn the very sensible remarks, published in the previous issue by another correspondent, not so favored, called "Comprehension." As a subscriber who takes a deep interest in your truly sensible and unassuming little journal, I trust you will allow me to say a few words on the subject, which is one of great importance amongst all classes of people.

As my poor faculties understand the tenor and pith of "Comprehension's" letter, he only tried to prove that there were other injurious stimulants in the world as seductive as wine, and that if we were bound by an oath, or a vow registered in Heaven, to refrain from our magnum of claret, we would be equally bound to refrain from all social intercourse with women—that wine is but a specimen of a class of stimulants. Now I go further and say that what begins from without belongs to the same class. The stimulus may be afforded by almost any enjoyment of the senses;

drunkenness may come from anything wherein there is excess—from over-indulgence of any kind. The prophet tells us of “those who are drunken, but not with wine.”

People sometimes become drunk and intoxicated with so-called religion, but that is no reason we should not be religious.

“Christianity teaches us to use this world as not abusing it; we are citizens of the world, it is our duty to share its joys, to take part in its sorrows, not to shrink from its difficulties, but to mix ourselves with its infinite opportunities. We should be the world's masters, not the world's slaves.” If you were a shipowner and you had two ships homeward-bound with valuable cargo, uninsured; after arriving at the Lands' End or off Sandy Hook, as the case might be, a heavy gale was to set in and blow them both upon a lee shore, which man would you prefer at the helm? “Alpha” with his teetotal platitudes or “Comprehension” with his thrilling hail of “Grog Ho”? The ships are staggering under close reefs, reefs have to be shaken out, sail made; we must drag on her or we are lost! Let me tell you, Sir, from the experience of years, in every sea and every clime, that “Comprehension's” doctrine would save the ship, that used the things of this life as not abusing them; and that “Alpha's” doctrine in its narrow and bigoted exclusiveness would lead to shipwreck and death. Many and many a ship has been lost, from the want of a glass of grog in the midst of hail and sleet, and cold that penetrates to the bones' marrow. I am afraid “Alpha” has never visited any of the higher latitudes or been placed in that peculiar chemical position of typifying nature's abhorrence of a vacuum, otherwise he might like to change his views and fortify his nervous system with a glass of good old Jamaica. While on this subject let me tell you, Sir, that one of the principal causes of demoralization amongst our sailors and their physical degeneracy, is the sly decanter of the professional teetotaler in the hypocritical little locker of the after-cabin on board of ships that do not rate a grog tub at the after gang-way. Again, looking at the subject from your correspondent's chemical point of view, I can tell him that a sound and healthy viscera would be far better fortified against the insidious attacks of scurvy with a glass of good rum, than by that filthy and execrable compound cyclaped lime-juice. I would like to hear what Sir Robert Napier would say upon this point after he returns from Magdalla. If sailors were allowed a fair share of good rum on board ship, both at sea and in harbour, and made to drink their grog at the tub, we would have less of drunkenness on shore and insubordination on board.

With reference to the quotation of Scripture extracts to support an argument one of the grandest mistakes that people make, is quoting Scripture denuded of the context. I unhesitatingly, aver and I defy “Alpha” to prove the contrary, that there is not one word in Scripture from the “Alpha” to the “Omega” against the “common use” as he asserts of wine and strong drink, whatever that may mean. So far from this being the case he forgets the first miracle, (John ii.)

OMICRON.

[A lengthy extract here follows which, on account of the limited space at our command, we are obliged to reserve for our next issue.—Ed. B. G.]

Epitome of News.

SATURDAY, APRIL 18, 1868.

—A dispute occurred yesterday between some sepoys of the 22nd Regt. and the townspeople, regarding the right of priority in drawing water from a well. The police were drawn into the affray. A number of persons were injured by the sepoys. The Commanding Officer has promised to investigate.

—Thomas Jones has been found guilty of using criminal force, in consequence of which Smith fell from the balcony of a house of ill fame, and died of the injuries received. Jones was yesterday sentenced by Sir Joseph Arnould to be rigorously imprisoned for one month. If it had been a dog that Jones killed?

MONDAY, —APRIL 20.

—The lay Trustees of the Cathedral have undertaken the responsibility of seeing that the monies paid from the School Fund shall be restored.

—Bombay Gazette: “The wheel of Fortune in Afghanistan has once more revolved, and the

fugitive Ameer, Shere Ali Khan, whose case has till the present moment seemed so hopeless, has been again proclaimed Ruler of Afghanistan. This event was brought about by a bloody engagement which has been fought at Girishk, on the north bank of the Helmund, between his son, Mahomed Yacoob Khan, a youth of three or four and twenty—the same who detected the disguise of Dr. Vamberry when that distinguished traveller visited him in Herat of which he was and still is Governor—and the present ruler of Cabul, Ameer Azim Khan. The Ameer Azim Khan who recently ascended the throne of Afghanistan was defeated with severe loss, some of his chief Sirdars being taken prisoners, and Candahar being captured by his youthful foe.

“The young victor immediately proclaimed his father, Ameer Shere Ali, Ruler of Afghanistan, which is a sad blow to Sir John Lawrence's singular foreign policy, for we have now two Ameers in Afghanistan, each of whom has been acknowledged by the Indian Government.

“It is not improbable that a third will soon arise in the person of Sirdar Abdool Rahman Khan, whose brilliant victory a short time ago over Shere Ali's troops confirmed Azim Khan's seat upon the Afghan throne, and who, as the lawful heir of the deceased Cabul Ameer, led his troops into Turkistan, apparently in disgust and there conquered for himself a kingdom.”

TUESDAY, —APRIL 21.

—Madras Observer: “On the 18th March, eight converts from heathenism were baptised in Trinity Church, Bellary. Of these two were men, four women, and two children, one ten and the other five years of age. All had been under instruction for a considerable period previously. Two converts from the Church of Rome were also received into the Church of England. We trust they will be enabled to walk worthy of their holy profession. In the same Mission there are reckoned about 130 souls, and of these as many as 30 have partaken of the Lord's Supper at one time, together with the English Congregation. Their spiritual wants are cared for by a catechist, a colporteur, and a schoolmaster. A pensioned catechist is also supported, who commenced his labours twenty-seven years ago. The means whereby the Mission is sustained is an endowment set on foot by that energetic and able Chaplain, now deceased, the Rev. Dr. Powell. By his generosity and his endeavours funds were collected for the erection of a parsonage and three other houses; and rents obtained from these, when a certain sum has been laid by for repairs, are available for purely Missionary purposes.”

—The English Mail of March 27th arrived last evening. Overland Mail: The debate on Mr. Gladstone's resolutions relating to the disestablishment of the Irish Church is to commence on March 30.

A motion to abolish flogging in the army in time of peace has been carried in the House of Commons by 152 to 127 votes.

An education bill has been introduced by the Government in the House of Lords. Its principal feature is a proposal to appoint a Minister of Education.

Mr. Gladstone's bill for the abolition of compulsory church-rates has passed the House of Commons.

An influential meeting has been held at the Mansion House to take measures for bringing the unsatisfactory state of telegraphic communication with India before Government and the House of Commons.

The Prince and Princess of Wales have attended a reception held by Mrs. Disraeli at the New Foreign Office.

The Fenian Captain Mackay has been sentenced to twelve years' penal servitude for treason-felony.

There have been serious riots at Bordeaux consequent on the enforcing of the new Army Bill.

The editor of the *Figaro* has been sentenced to a fine of 5,000 francs and two months' imprisonment, and the editor of the *Situation* to a fine of 1,000 francs, for publishing articles disrespectful to the Corps Legislatif.

The remains of Danied Manin have been conveyed to Venice with great ceremony.

Another French brigade in the Papal States has been ordered to return to France.

The Civil Marriages Bill has been adopted by the Upper House of the Austrian Reichsrath. Vienna was spontaneously illuminated when the result of the debate became known. The principal opponents of the bill have since withdrawn from the Reichsrath.

A decree has been issued by the Emperor of Russia, the effect of which is the complete absorption of Poland into the Russian empire.

President Johnson has filed an answer to the impeachment charges, denying the whole of them. The trial is to commence on March 30.

The trial of Mr. Jefferson Davis has been again postponed.

—Mr. Gladstone's resolutions on the Irish Church.

“1. That it is necessary that the Established Church of Ireland should cease to exist as an establishment, due regard being had to all personal interests and to all individual rights of property.

“2. That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecclesiastical Commissioners of Ireland to objects of immediate necessity, or involving individual rights, pending the final decision of Parliament.

“3. That an humble address be presented to her Majesty, humbly to pray that, with a view to the purposes aforesaid, her Majesty would be graciously pleased to place at the disposal of Parliament, her interest in the temporalities of the archbishoprics, and other ecclesiastical dignities, and benefices in Ireland, and in the custody thereof.”

—Archdeacon Denison says: The Church question stands out in all its native proportions. I am glad that Mr. Gladstone has for once torn down the veil. For the first time in his life it is impossible for men to say that they do not know what he means. Meantime, without waiting for Ireland, Church disestablishment has begun in England. Church-rate abolition—that is, Mr. Gladstone's bill—has inserted the thin edge of the wedge, and some inches of it besides. Endorse the “majority” principle for Ireland, and what becomes of Wales and other parts of this island, country and town? When we go next to the hustings we shall know what it is for.

The Rev. John Healy Bromby, M. A., the vicar of Hull—said to be the oldest clergyman in England—died on March 25, at the age of ninety-seven years.

—Times of India correspondent: “The P. and O. Co. are serving the public very badly under the new contract. Every steamer is arriving either considerably over or barely within the contract time. This combined with the effect of the deep loading of the steamers, is causing a great deal of dissatisfaction in the public mind; not only in this town and presidency, but all over India. Cannot a public meeting be convened to give expression to the feeling of the public on this question. The more one thinks of the terms of the present contract between the home Government and the P. and O. Company, the more one is convinced that it was altogether a wrong move to give the weekly contract to one company, thereby confirming a great monopoly.”

—On the 7th fair dhollera was at 11d. in Liverpool, a rise of five pence in three months.

—Delhi Gazette: “Whether it is that the Rajpootna Mission, which is called the ‘United Presbyterian Mission,’ and more generally known as the Beawr Mission, has fewer obstacles to encounter than other similar bodies in Upper India in the shape of fanaticism, or more regularly organized schools of Mahomedan or Hindoo philosophy, or whether it is that there is any peculiarity in their system of work which gives them an advantage over others, may be an open question, but there is no doubt that the results of their efforts, as shown in their periodical reports are more cheering than those we generally meet with. But poorly supported as compared with most of the Church missions, the United Presbyterian brotherhood located in a remote corner of Rajpootana carry on their labours quietly and unostentatiously, and seem as far as we can gather from their reports to be making way gradually in the affection and esteem of the people among whom they have cast their lot.”

—Bombay Gazette: “We are informed that an inveterate case of dropsy has been recently successfully treated by Dr. Framjee Shapoorjee of Khetwaddy. The operation of tapping was performed on a female in the presence of Dr. MacKenzie, and the quantity of water extracted weighed 1,050 ounces, or 42 bottles, equal to 6½ gallons. The skin was sewed up again, and the patient is now progressing favourably.”

—Galle telegram, April 20: Arrived steamer *Geelong*, from Sydney 28th, Melbourne 31st March and King George's Sound 7th April. An attempt to assassinate the Duke of Edinburgh was made

by an Irish Fenian named O'Farrell at Clontarf on 12th March, by firing a revolver at him from behind his back. The ball which had penetrated the back was extracted two days afterwards without causing much pain. The Prince has recovered and resumed his duties. The assassin fired a second shot which entered the foot of Mr. Thorne who is progressing favorably. The assailant (assassin) has been committed and his trial fixed for 30th March.

—Do, April 21: Arrived steamer *Orissa*, from Hongkong 8th, and Singapore 15th April. News from Japan:—The Mikado appears consolidating his position and intends to occupy Jeddo. Stotsbashi's resignation of all pretensions to his former rank is confirmed. Eleven men said to have been executed as having been concerned in the murder of French sailors at Sakakai.

—*Bombay Gazette*. Abyssinian head-quarters "You have only to mention 'Theodorus' when the horror-struck expression instantly shows the hatred felt towards him; they will draw their hand across their throat, pretend to cut off their arms, legs, &c., as showing what is to be expected at his hands. and then point in the direction of Magdala, putting themselves into firing position as if exulting in his speedy downfall. May their hopes be realized? Day by day we see too plainly the curse he is to the country."

WEDNESDAY, — APRIL, 22.

—A few minutes before his death the late King Louis of Bavaria caused a telegraphic message to be sent to the Pope asking his benediction, which the Holy Father immediately sent him by the same agency."

—*The Delhi Gazette*: "We have it on reliable authority that the Bombay and Baroda Railway Company will in all probability select Agra as their point of junction with the East Indian line. The gentlemen recently employed in examining into the comparative merits of Agra and Delhi, do not now hesitate in their selection. The locomotive and fitting shops of the Baroda line will be located in Agra, we believe."

"The result of this measure, if carried out, will be important. There will be a saving of 300 miles or thereabouts in the route to Bombay and Europe from the whole of Upper India, compared with that now projected from Allahabad. All the traffic of passengers and goods from the Punjab and the greater of the N. W. P. will be through Agra, and for half the year it will be the direct line of communication between the seat of Government, the bill stations, and England."

—*Times of India*; Camp Mussageeta, March 21: "Since I last wrote, the Head-quarters and Pioneer Force have passed through twenty odd miles of the most beautiful country we have yet seen in Abyssinia, and are about to enter the most dreary and uninteresting tract between Senafe and Magdala. The beauty of the country consisted, as most will suppose, in its countless mountain peaks, not bare and rocky as those of Adowa were, but clothed to the very summit with luxuriant vegetation—gigantic junipers, each as straight as an arrow, trees of heather (*erica arborea*) in full bloom, St. John's wort all a blaze of yellow, myrtles, acacias, and varieties of sweet pea; in the multitude and depth of its valleys, so deep that the trees below seemed as a mere carpeting of green; and in the cool pellucid streams which flowed here and there from rocky caverns in the mountain sides, forming many a lovely little waterfall as they meandered down the rugged and precipitous slopes. Expressions of admiration might be heard on all sides, some comparing the landscape to the most picturesque parts of Switzerland, and others, to the glens and 'Bens' of the Trossachs. After scrambling up two or three hill sides, halting oft to breathe and to survey the scene, the summit of the highest range was reached at noon, whence the first glimpse could be caught of Lake Ashangi, lying cradled among hills some six miles below."

"Theodorus had, when the Magdala letters were written, succeeded in conveying his guns and baggage across the Beshilo river, to within five miles of Magdala. He had excited the smouldering anger of the Dalanta people by plundering that district wholesale, the grain and other produce of which he was sending to Magdala. Several of the European workmen, who, it will be remembered, were compelled to work on the roads, had fallen under his suspicion, and were again placed in irons; in fact, all the captives, without exception, were watched and guarded much more closely than ever. The king openly speaks of the coming of the British even in the hearing of

his army; but his plans remain impenetrable as hitherto."

The same; March 25th; "I arrived in Abyssinia too late in the day to see Sooroo in a state of nature; but those who did so see it, and spent many a toilsome day upon it, unhesitatingly pronounce many parts of the road between Morawur and Dildee as difficult as Sooroo ever was. To say that it was devious, narrow, steep, and stony, overhung with prickly branches, and impeded by gnarled roots and trunks, would convey but a slight idea of its difficulty. Before some of the mules had got much more than half way the day was far spent, and it must, under any circumstances have been dark before they could have reached the camp. Misfortunes never come singly, however: so, to intensify the situation, the thunder which had been rolling behind the hills all the afternoon came nearer and nearer, till a fresh storm burst over the line of march. Rain followed, and the night became pitch dark, so dark that large objects a few yards in front of one were utterly undiscernable. The mules stopped the Artillery, the Artillery stopped the Engineers, the Engineers the Beloochees; and it became a grave question whether it was not highly imprudent to advance further till the morning. Dangerous as it was to proceed, to encamp in such a position on such a night was still more so, therefore the march was continued. By eight o'clock the Beloochees came in, marching in single file, each holding on closely by the man in front of him, and they say that but for the lightning which was unusually vivid and constant, they could not possibly have groped their way through the darkness. The Commissariat Train did not arrive till this morning. The men and mules had been on foot, many of them at work, from eight o'clock in the morning till the same hour at night; they were drenched, cold, and hungry, yet many had to go cheerless and supperless to bed, or pass the night as best they could. Sir Robert Napier did all he could to ameliorate their condition and supply their wants; and his sympathy, taking the practical form of biscuit and rum without stint, greatly improved the condition and spirits of Beloochees and Britons alike. But an advance to-day was out of the question; there was nothing for it, notwithstanding the inexpressible value of twenty-four hours at the present time, but to spend the day watching one's only available suit of clothes drying on the nearest bush."

THURSDAY, — APRIL 23.

—*Times of India*; Camp Wundach, March 26: "A change is to be made in the distribution of the Force, as a punishment to the 33rd Regiment: the state of discipline in which is notoriously lax and the bearing of the men far from soldierly. Grumbling and dissatisfaction, coupled with the most abominable language, seem to have become chronic in the regiment, and to such a pitch have these come of late, that the Commander-in-Chief has felt it his duty to punish the regiment in the severest way a regiment on service can be punished. The 33rd is sent back from its position in front, and will halt where it now is till the 4th King's Own shall have passed it, and taken the place of honour. How different from the mutinous spirit manifested by the 33rd is that which pervades the Punjab Pioneers and the Beloochees—two Indian regiments of foot which have marched side by side with them, and done equally hard, if not harder work."

—Santara, 28th: "News from the neighbourhood of Magdala has been received up to the 27th instant, when Theodorus was still on Islamgee. The prisoners were ascertained to be all well, though no letter later than the 21st or 22nd instant has been received from them. Writing must now be more difficult and precarious than hitherto, especially as his majesty has expressed his abhorrence of the practice of 'writing to the papers' which certain of them indulged. The king tells his soldiers, with well assumed holy joy, that at last the kings of Tarshish and the isles are bringing him presents, in fulfilment of the prophecy spoken by his ancestor king David, and that the English are most desirous of making peace with him."

—Our contemporary publishes a private letter from Zoulla, April 7th: "The General Commandant has received news from the front stating that at about four marches from Magdala Theodorus sent out a present of 2,000 dollars 50 head of cattle, and 100 sheep, bidding Sir Robert welcome to Abyssinia, and saying that he was very glad to see his friends the English in his country!"

I fancy from this that we may expect the business to be soon over, and that, too, without any fighting."

"Embarkation returns are called for, and as soon as we get the news of the captives being restored, we shall, I fancy, begin putting kit and men on board."

—A correspondent of the *London Times*:—"I may mention that a company has been formed for building docks upon a large scale in Venice, and that negotiations are in progress for the establishment of a line of steamers between the city and Alexandria and other parts of the East. Other projects for the development of the resources and for the improvement of Venice are being carried out under the direction of the active and public-spirited prefect, Signor Torelli."

"The progress which I have described as taking place in Venice extends to other cities and towns in Italy, especially in the north. All this has been done in the first year of liberty. Scarcely 12 months ago any attempt to introduce real knowledge among the people and to improve their condition would have been treated by the Austrian rulers of Venice as a political crime. Dr. Errera was condemned to ten years' imprisonment, two and a half of which he had passed in solitary confinement, when he was liberated on the transfer of the Italian provinces, mainly for attempting to introduce those institutions which he has now helped to establish."

"That there is discontent in Italy—discontent with the manner in which the affairs of the country are administered—there can be no doubt. With a perfectly free press and absolute liberty of speech that discontent finds ample expression; but those who imagine that there is any desire on the part of the Italians to return to their old divisions and to give up that national unity which alone can make them a great people altogether mistake the popular feeling. It may suit the French, who are naturally irritated at seeing a young nation enjoying those liberties of which they have been deprived, to misrepresent the present state of feeling in Italy; but there is no Italian, except the veriest boor of the Neapolitan provinces, who would not spurn with indignation the suggestion of returning to that miserable priestly and political tyranny which has reduced Italy to the condition of ignorance and degradation from which she is now surely, though slowly, emerging. The choice is not now between a united Italy and a divided Italy, but between monarchy and republicanism. The decision of the Italian people will depend upon the patriotism and wisdom of Italian statesmen, and not a little upon the policy of France."

FRIDAY, — APRIL 24.

—*Times of India*: "We have pleasure in calling attention to the report of the Kolapoor (American) Mission which will be observed in our news columns. The arduous labours of Mr. and Mrs. Wilder are carried on in a district where Europeans are scarce, and their civilising efforts can seldom receive direct encouragement from those who would be able to appreciate the good that is being done. The details given respecting the tours, serve to bring before the reader the actual condition of the mofussil populations. It will be observed that in the course of one tour 572 villages were visited in which there was not even a *Pantojee's* school; but it is right to add these are in a native state, apparently that of Patwardan. It is satisfactory to observe that there is more activity in Kolapoor, where no doubt our Political Agent, Colonel Anderson, bends his influence that way. We regret to notice in the report that Mr. Wilder has had to slacken his own educational efforts; and although not requested to make such intimation, we shall gladly take charge of, and forward to the Kolapoor Mission, any sums that any of our readers may be inclined to contribute either for schools specially, or for the general purposes of the Mission."

—Same; *Kurrachee*: "The annual report of the Church Missionary Society's Sind Mission, for 1867, has just been published. It does not give the usual details owing to the sudden death, at Mahableshwur, on the 19th February last, of the Rev. J. W. Bardsley, the resident missionary of this place during the past year. Alluding to the lamented deceased, the report states that though he has not left any account of his many labors in the mission, his work of love for Christ is every where apparent. Amongst the Native Christians, in the schools; in the home he founded for homeless children, as well as within a large circle of friends both European and Native,

he will long be remembered as the earnest self-denying Missionary."

—The *Mofussilite*, mentioning a feast given at Delhi to 300 Native Christians, by Mr. Parry of the Delhi Bank, says: "The sight was a very suggestive one in many respects. It carried us back in thought to the mutiny of 1857, when, as far as possible, the rebels swept all traces of Christianity out of Delhi, by ruthlessly murdering all Native and European Christians within their reach and power. For nearly half a century Missionaries had preached the Gospel; thousands of volumes of the Scriptures and Tracts had been distributed; and yet the Native Christian community in this city never exceeded, if it even reached, 20 in number. Within the first 10 years after the destruction of every Christian, the number has been augmented to about 500, and that too under a regime in some respect different (at least on the part of the authorities) from the former one."

There can be no doubt that even in a political point of view, the spread of Christianity in India is most important, inasmuch as during the crisis already referred to, the Native Christian community proved loyal to a man: hence a review of the procedure of the Government before and after the mutiny must be instructive, as it will indicate pretty clearly the course that wisdom points out for our future conduct.

"The principle on which we administered the Government of this great country during the first century of our occupation, was not toleration of Hindooism or Mahomedanism, as might have been expected from a Christian Government; but active support of both these religions, combined with a systematic discouragement of Christianity. The natural effect of this wrong course there is no doubt had some effect in bringing about eventual mutiny."

TELEGRAPHIC NEWS.

LONDON, March 28th.—Lord Stanley announced the following amendment to Mr. Gladstone's resolutions,—"That any proposition tending to the disendowment of the Irish Church should be reserved for a new Parliament."

30th.—Earl Cardigan is dead.

A memorandum published by Sir Robert Montgomery demonstrates the causes of Native discontent with British rule in India, and advocates increased employment for them in the duties of Government.

The separate administration of Poland has been abolished by the Russian Government.

Serious colliery riots have occurred in Belgium, troops being obliged to interfere. Many persons were killed.

31st.—Last night in the House of Commons Mr. Gladstone moved his resolutions in favour of the disestablishment and disendowment of the Irish Church with the strictest regard to vested interests.

Lord Stanley then moved an amendment reserving the question for the next Parliament.

Lord Cranbourne afterwards made a speech, in which he fiercely attacked the tricky policy of Government.

The debate was subsequently adjourned.

April 1st.—The House of Lords has abolished proof (i proxy) voting.

In a debate last night in the House of Commons on the Irish Church question, Mr. Hardy admitted that reform was necessary, but stated that he would never consent to the disestablishment of the Church.

Mr. Bright criticised the contradictory speeches of the Government members, and declared that the establishment was a miserable failure.

Mr. Kinnaird announced the postponement of his motion regarding irrigation in India until the 28th April, regretting it was the second time he had been compelled to postpone a question affecting the welfare of millions.

2nd.—The Government Telegraph Bill has been introduced but is not compulsory (sic).

The Italian Parliament have voted the grinding tax and a reduction of naval and military expenditure.

Colliery riots have occurred in Lancashire.

Disturbances have taken place at Grenoble, during which the *Marsellaise* was sung.

4th.—The debate on the Irish Church question was continued yesterday.

After an excited speech of Mr. Disraeli, the House of Commons rejected Lord Stanley's amendment by 330 against 270 votes, and adopted Mr.

Gladstone's proposal to go into Committee upon the acts relating to the Irish Church by 328 against 272 votes.

Mr. Disraeli declared he would offer the Resolutions unequivocal opposition.

Sir Stafford Northcote, replying to a question by Mr. R. Dunsdale, said he did not intend to take any steps to facilitate the retirement of field officers from the India army.

The Duke of Cambridge has assented to the abolition of flogging in the army during peace.

Parliament has adjourned for the Easter holidays.

The Oxford crew has again won the University Boat Race.

Sir W. Whitworth has agreed to found 30 scholarships of £100 each for promoting the instruction of technical science.

Washington, April 3rd.—The trial of President Johnson is proceeding slowly.

Congress has abolished the internal tax on domestic manufactures.

NEW YORK, April, 8th.—The Democrats have gained the Connecticut elections.

Mr. Darcy McMee has been assassinated at Otawa. The assassin had been undiscovered.

THE AUTHOR OF "THE RAVEN."

"My best friend would be he who would take a pistol and blow out my brains, and thus relieve me of my misery."

So said Edgar Allan Poe. His lips curled bitterly. These were his dying words.

Such was the unhappy state of one whom dissipation had robbed of the pure enjoyments of life, and brought to hopeless ruin. He had been reared in the most elegant society, and educated in the most polished schools. He possessed poetic gifts of unwonted beauty and brilliancy. The productions of his muse were few and fragmentary—melancholy prophecies of what he might have been—but they made him a marked man among the lovers of poesy throughout the world. He lacked symmetry of character, and, with all these advantages that he possessed over others, he was wayward as a youth, passionate in maturer years, and always unmanned at the sparkle of the intoxicating cup. He blazed awhile in the literary firmament, "the comet of a season," but he left behind him an unworthy influence, a reproachful memory, and the admonition of a fearful end.

He was making a journey when his death occurred, and his mind was occupied with the preparation for his wedding day. Better impulses warmed his heart and mollified his passions at the thought of his appointed nuptials, and the sunlight of the future gladdened again the visions of his mind. Golden days filled his fancy—days of the tenderness of conjugal love, and the sweet habitudes of domestic bliss.

He stopped at the city of Baltimore. He met old companions, jolly fellows, with whom he had passed convivial hours. The intoxicating cup glittered before him. The temptation was too great. He would spend one more evening with his friends of the bowl. He would have one more revel ere he entered that purer sphere, depicted in his dreams.

That cheerless November night he was found lying in the street, stupefied with drinking, covered with dirt, and his face distorted with horror. His jovial companions had deserted him. He was taken to a hospital. A fearful dream rose upon him, and fired his brain. Delirium with her thousand demons darkened his intellect, once beautiful with airy thoughts and poetic fancies. Mania a potu ensues. A clergyman is sent for. "Shall I send for your friends?" asked the pious man. "Friends?" said the dying man, as though the word was a mockery, "my best friend would be he who would take a pistol, and blow out my brains, and thus relieve me of my misery!"

We hear men cavil at religion. What a treasure, beyond all estimate, early piety would have been to the soul of poor Edgar Allan Poe!—*The Congregationalist*.

MENGANAPURAM COMBINED DISTRICTS.

In drawing up the Annual Report of a Missionary District, the thought often recurs to the Missionary, How can a just idea be conveyed to our readers of the actual state of things, of the extent and reality of our work? It is obvious that names of villages and mere numerical returns will not answer the end. Something more tangible is required, before it is possible to understand and feel an interest in the work. Whilst anxiously considering how this object could best be attained, it occurred to me that, after an experience of thirty years, a review of my work in the way of contrast might, to a considerable degree, subserve our purpose;

and in the present report, I have adopted that plan, and trust I shall be able to place before my readers this portion of the Tinnevely Mission in so graphic a manner, that, next to travelling from village to village, they will be able to form a just estimate of the case as it is.

I shall begin with Mengnanapuram, the chief village, where I have now resided for nearly 28 years. It is situated 27 miles south-east of Palamcotta, and is 8 from Trichendoor, a large and important Brahmin town on the sea coast. The local situation cannot be considered as picturesque, and the scenery around is worse than monotonous; for the country is not only flat, but the soil is sandy, and its natural products are palmyra and thorn trees. During the monsoon, however, if the rains are seasonable and abundant, a large quantity of dry grain is raised. This village is central to a thickly-populated neighbourhood, and was fixed upon by the late Mr. Rhenius as the chief village of the 5th District of the province of Tinnevely according to his division. It was, when I first knew it, a wretched looking place, without any plan or order; the houses, for the most part, being constructed entirely of palmyra leaves. My first visit was in 1837, on Christmas day, being the anniversary of my landing in India in the previous year. Here I preached my first sermon in Tamil, and administered the Lord's Supper to, I think, 57 Communicants, drawn from the outlying congregations of the whole district. The population then amounted to 338 men, women and children, of whom 140 were baptised. The prayer-house, a low-roofed and fearfully hot place, was on the site of the former demon temple, and much of the materials used in the erection of the Christian edifice belonged to the former building; the step to the Church being the old stone idol, turned face downwards, which I thought it best to remove and demolish. In the following year 1838, the district was formally assigned to me by the Madras Corresponding Committee, as my particular charge in the Tinnevely Mission. Here we had a village Mission School, kept by a heathen master; for as yet not a single Christian master could be found equal to the situation. Measures were taken without delay to procure land for erecting a suitable residence. A temporary bungalow, 28 feet by 18, was first built, where I resided from May 1840 with my wife and two children, for the better part of two years, while a more commodious house was in course of erection.

During the following years, great numbers of the heathen around embraced Christianity, and the converts by the end of 1847 amounted to 5,009, as compared with 1,541 in 1838, being an increase of 3,468. This was, however, a period of persecution and trial. The influential heathen and Mahomedans were all actively opposed to the progress of the Gospel; and the Christians had to bear personal violence, and literally the "spoiling of their goods," in open day, by crowds of hired ruffians, who abused them and robbed them with impunity. The usual plan was to repair to the houses of the new converts, and, first of all, ask them to give up Christianity, and rub the sacred ashes on their foreheads. If they refused, they began to use their sticks, and then swept off from the houses every moveable article, such as jaggery, grain, brass vessels, &c. &c., which were deposited in the hands of one of the leading persecutors, and in a few days offered back as a temptation to backslide. Large numbers were thus forced back, for a time, to heathenism, but many returned after the storm had abated. It may be asked what the authorities were doing. Of course the subordinate heathen magistrates were only too glad to encourage every opposition to Christianity, and a substantial bribe would always keep them silent, even though murder were committed, as I have often known to be the case. Unfortunately at that time we had a Collector who, from fear of being thought a favourer of Christianity, gave up our people to the tender mercies of the heathen, and would never interfere himself. As a matter of course, no justice could be obtained. We had another Collector who always attended to appeals made by Christians against the decision of heathen magistrates, on the ground that it was impossible that they could decide impartially, on account of their deep prejudice against the Gospel; and this made the sub-officials careful in their decisions. Matters have greatly improved since then. All the influential men who persecuted have died, and for some years past there has not been an individual, in all these parts, who has had it in his power to molest our people.

But to return to Mengnanapuram. After completing my bungalow, a handsome Gothic school-room was erected in the year 1844 for our Native Girls' Boarding School. Being 60 feet long and 40

wide including verandahs, it served admirably the purpose of a commodious Church, where Divine Service was regularly performed until December 1847, when our Gothic Church was opened, in a very unfinished state indeed compared with what it is at present, though still much remains to be done to complete it in its integrity. It is sufficiently spacious to contain 2,000 worshippers, and the congregation at the mid-day service on Sundays averages from 1,000 to 1,300. The plan of this beautiful building, the style of architecture (early English), the exquisitely light appearance of the clustered stone shafts of the pillars, the tessellated floor, the handsome and well-proportioned tower and spire, the substantial quality of the materials of which it is constructed, and the combined effect of the whole, are the admiration of our English visitors, and the marvel of the natives. It wants still a final roof, but I fear this must be left to the next generation to accomplish.

This village no longer presents the miserable hovels with which its site was irregularly studded, when I first visited the place in 1837. A terrible storm, which visited Tinnevely in 1845, destroyed the village entirely, and I determined that on its rearrangement, there should be regular streets intersecting each other, and the houses built in rows. The streets have been planted with cocoanut and other trees, and the village may now be considered as tolerably neat in appearance, well ventilated, and supplied with plenty of wholesome water. The inhabitants in 1837 amounted to 338; at present there are 796. This increase has arisen from converts leaving their heathen villages, and settling here from time to time, a process which is still going on. They are all of the Shanar caste; many of them are cultivators and traders, but they are principally palm-ya climbers. I have no reason to complain of their liberality, as last year they contributed to our General Fund Rs. 325; besides other payments for miscellaneous objects of a charitable character.

I mentioned that at first we had a single school here kept by a heathen master. At present there are two vernacular schools; one for boys, and one for girls, in which the average attendance is upwards of 100 children, taught by well-trained Christian masters and mistresses, five of whom have passed the Government examination, and are receiving grants-in-aid. When I first joined the Mission all our School masters were heathen, but for many years past not a single heathen has been employed in that capacity, and all our masters and mistresses are Christians. This is a most gratifying result, and shows how important it is in a Mission from its very commencement, to train promising youths for employment as Native Agents, Catechists and Schoolmasters, and girls for Mistresses. To our station Boarding Schools, Preparand and Training Institutions, I am indebted for such a large supply of able native co-adjutors; for besides supplying my own wants, I have been able to send efficient help to Madras, Ceylon, and the Mauritius. I have now said enough, I think, to enable any person to estimate the improvements which have been effected here. But besides this, there are 124 other villages, where our people reside, some of them are exclusively Christian settlements, others are still partly heathen.

Three miles east of this, on the road to the sea coast, stands a large village, through which I have been in the habit of passing and repassing for 25 years. It had a heathen temple on the side of the road, and all the inhabitants were besotted idolaters. The rites of their worship consisted in sacrifices of sheep and fowls, and offerings of cocoanuts, fruits and flour, accompanied with frantic dancing and many disgusting and degrading details, which I shall not describe here. A man of some influence in the place first put himself under Christian instruction, and very soon the nucleus of a Christian Church was formed. But the opposition of the heathen was violent, and sustained for many years. The landlord did all in his power to stop the movement, he persistently refused to give a spot of ground for a prayer-house, and service was held under a large Banyan tree, where I have often preached. The few Christians continued steadfast, and their number gradually increased by accession from heathendom, until the congregation amounted to 200, and a piece of ground was then obtained from one of the Christians, who had recently joined, and a commodious prayer-house was built. A school also was established, and the children taught and brought under discipline, and the number of Christians was increased from 200 to 400. Now the demon temple was demolished, and not long after the number of Christians amounted to upwards of 700. The church was enlarged; two able Catechists were appointed

to the place, who laboured diligently, instructing the Catechumens, and two years ago one of the Catechists was ordained by the Bishop of Madras, to be the Pastor of the Congregation. And thus the once heathen village has been transformed into a very well-organized Christian community. I am not now describing what I have read or heard, but what has taken place under my own observation. The result is a palpable one, and I regard it as the Lord's wonderful work, and "it is marvellous in our eyes." I cannot conceive anything but a Divine influence upon the hearts of these people could have produced such effects, and we see clearly that the Gospel has not lost its divine power, and that the weapons of our warfare are still as mighty as ever, in pulling down the strongholds of Satan.

It may perhaps be said—and what will not the evil heart of unbelief suggest in opposition to Christ and His blessed Gospel?—that possibly there may have been some local influence, or some favourable concurrence of circumstances, bringing such results to pass in a solitary instance. It is by no means, however, an isolated instance, and I might adduce many more of a similar kind, and some more remarkable still. The following narrative is, I think, still more striking.—*To be Continued.*

DOMESTIC OCCURRENCES.

BIRTHS.

JOYNT—On the 7th ult. at Woodberry House, Co. Roscommon, the wife of C. Joynt M. D. 18th Regt. N. I., of a daughter.

AVRON—April 21st, at Bombay, the wife of Mr. H. H. Avron, Superintendent of the Sailors' Home, of a son.

MARRIAGES.

DREWETT—TILLER—April 18th, at St. Thomas's Cathedral, by the Rev. DuBois, Mr. Tom Drewett, Mechanical Engineer, Chowpatty, to Miss Mary Ann Tiller.

SWIFT—LAKE—April 23rd, at Christ Church, Byculla, by the Rev. G. C. Reynell, M.A., Alfred Swift, of Bombay, to Emma Charlotte, second daughter of Charles Lake, of Bombay.—No Cards.

DEATHS.

CHADWICK—April 12th, at Bagum Warea, Surat, of small-pox, Ann, the beloved wife of John Chadwick, aged 36 years.

KENNIS—April 21st, at 21, Berkley place, Byculla, Reginald James, the only and beloved son of Mr. and Mrs. Kennis.

PASSENGERS SAILED.

Per P. & O. Str. *Sumatra*, 18th: For *Marseilles*.—Mr. P. Keith, Mr. J. K. J. Hood, Lieut. L. Warell, Major and Mrs. P. Dods, Mr. Campbell, Mr. J. Southey, Mr. F. Harper, Mr. John Robinson, Brig.-Genl. Brice, Mr. J. Higgins, Mr. J. P. Green, Major Williams, General Forster, Captain and Mrs. Pemberton and child, Mr. C. Wood, Capt. Bowker, Mrs. Waterfield and child, and Mr. Tatham.

For *Southampton*.—Mr. J. J. Fulton and child, Mr. and Mrs. Sherwood, Mr. Wilson, Mr. Fane, Lieut. Colville, Messrs. L. and S. Berkley, Mr. Wintle, Mr. John Mackay, Mrs. Graham Fulton, Mr. Foster, Mrs. Rodgie, Mrs. Hollis and 2 children, Mr. J. Eustace, Mr. John Brooks, Staff Surgeon and Mrs. Wood, Dr. Lindsay Dickson, and Mr. David Low, Capt. and Mrs. Mulock, Mr. Hollis, and Dr. Whedbourne.

For *Suez*.—Major Scott, Mr. L. Berkley, and Mr. J. Katenstein.

Per B. & B. S. S. Co.'s *Krishna* 20th:—Messrs. Parker, J. L. Watson, with two children and a native servant; W. McKinlay, Mrs. Alexander, Mr. and Mrs. Sherwood, Mrs. Newton, P. Mialhe, J. Fraser, Mr. and Mrs. Broadrick, Captain and Mrs. Van Heythuysen, four children and a native servant; Captain Hanscom, Captain Bainbridge, Mrs. H. Bond and two children, Mr. and Mrs. W. F. Stearns, child, and European servant; A. Thompson, Mrs. Mardall, three children and European servant; Mr. E. T. Hunt, H. Hunt, Lieutenant Goodman, Miss Bella Bloom, Mr. Schmuck, Mr. and Mrs. Gregory and six children, Mr. and Mrs. G. Trail and four children, Messrs. B. Grassby, E. Coole, Isoardi, J. Volokoff, G. Angus, Ed. Jackson, W. Weri, W. Cambridge, G. A. Livadu, and D. Chancelledy.

PASSENGERS ARRIVED.

Per P. & O. *Columbian*, 20th: From *Southampton*.—Miss B. Payne, Mr. W. Barton, Mr. W. Greene, Colonel Nicolls, Mr. Perrins, Captain Chalmers, Captain Pemberton, Mr. D. E. Owen, Mr. P. G. Lefol, Mr. A. Letellier, and Colonel Rose.

From *Gibraltar*.—Mrs. Anna Gareez and three children, and Mr. and Mrs. Montanha and three children.

From *Aden*.—Cawasjee Manockjee and one native servant.

Advertisements.

BOMBAY TRACT AND SOCIETY BOOK.

Just received:	Rs. as'
Christian Life in the Camp (Memior of Dr. Macbeth)	2 13
Light and Truth, by Dr. Hor. Bonar	3 6
Byeways in Palestine, J. Finn, ...	3 6
Milton's Ode on the Nativity of Christ, beautifully illustrated	4 4
The Praise Book, Reid (with tunes)	4 4
The Land and the Book, Thomson, ...	4 4
Hymns of Faith and Hope, Bonar, royal edition	4 4
Melbourne House	2 0
God's Way of Peace	0 14
God's Way of Holiness	1 2
Parts II and III of Tinsling's English Speaking Natives of India, each	0 3
The Precious things of God, Winslow	2 13
The Critical English Testament (an adaptation of Bengal, with results of modern criticism) complete in 3 vols.	11 4
Hodge's Outlines of Theology	3 12
Jang-i-Mukaddas (The Holy War, in romanized Hindustani)	1 4
Masturai-i-Baibal (Women of the Bible, in the same)	0 10
Nisbet and Co.'s Juvenile Series (Aunt Edith, Clara Stanley, Passing Clouds, Daybreak &c.) each	0 14
Chronicles of the Schonberg Gotha Family	3 10
On both side of the Sea, new work by the author of the same	3 10
Depository, Verge of the Esplanade.	

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.

Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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